



How to sleep according to the Sunnah



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, The Most Gracious, The Most Merciful





Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you
in good health and imaan.

On behalf of our AMAU Academy team, we would like
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prepared to make your journey with us a lot easier.

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to be made, kindly inform us via our email
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May Allah make our paths toward seeking
beneficial knowledge easy and kindle our hearts
with sincerity and gratefulness
towards Him.

Jazakumullahu Khayran



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Glossary



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Allah the Most Exalted



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Peace and blessings of Allah be upon him



رضي الله عنه | RadiAllahu `anhu
May Allah be pleased with him

How to sleep accordingly to the Sunnah

Point 1

Islam Is a Complete Way of Life

Allāh ﷻ has informed us of everything we require; in our religious and worldly affairs. Anyone who analyses the Islamic rulings will acknowledge that they are suitable for all times, places and people.

Point 2

Sleeping Is a Rest for the Mind and Body

During sleep, two vital components of the human relaxes; the mind and body. This is the way Allāh ﷻ created it. Whilst sleeping, two characteristics are reduced or absent from the human; will and senses. If one is touched whilst sleeping, unless they are a light sleeper, they will not feel what the person has done. This is because the mind and body are both resting. This is the manner in which Allāh ﷻ has fashioned sleep. Therefore, during sleep, one does not move, speak, will or intend.

Point 3

Sleeping and Death Have Similarities and Differences

The similarity between sleeping and death is that the individual neither moves or has a will. The Messenger ﷺ referred to sleeping as a form of death. The Prophet ﷺ said:

1

"النَّوْمُ أَخُو الْمَوْتِ"

"Sleep is the brother of death"

Al-Mu'jam al-Awsat by al-Tabarānī 931, and others.

It is also mentioned in the Sunnah that when a Muslim wakes up from their sleep in the morning, they should say:

2

"الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ"

"All praise is for Allah who gave us life after causing us to die, and unto Him is the resurrection."

Ṣaḥīḥ al-Bukhārī 7394

Furthermore, Allāh ﷻ refers to this in the Qur'ān:

3

﴿وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ﴾

"He is the One Who calls back your souls by night and knows what you do by day"

Surah Al-An'ām: 60

This is the second similarity between the one sleeping and death; that the soul is removed from the one sleeping. The difference is that, when sleeping, after a short period of time, one returns to this world. However, when death comes, one does not return to this worldly life.

Due to this, the early scholars of Islam would see sleeping as similar to death and therefore a second chance to do righteous actions in this world.

Point 4

Cause and Effect

Allāh ﷻ has created causes and effects. In this context, Allāh created sleeping (the cause) to bring about relaxation of the body (the effect). This teaches us the relationship between the means and the goal. In order for one to achieve their goal, they have to exert efforts to come with the means and place their reliance upon Allāh. Therefore, those who claim that they rely upon Allāh, without taking the means, they are contradiction themselves. Sleeping is the means to achieve the goal of relaxation. So why then does one not say: Allāh is going to allow me to relax without sleeping? This is a contradiction which Ibn al-Qayyim discussed in further details in his book regarding decree: al-Shifā al-‘Alīl.

Allāh ﷻ has created the effects and placed means for them. This concept is found throughout the Qur’anic discourse.

ترجو النجاة ولم تسلك مسالكها ••• إِنَّ السَّفِينَةَ لَا تَجْرِي عَلَى الْيَبْسِ

You seek success but do not tread its path

•••

Verily, the ship does not sail on the shore

Sleep is the means – with the permission of Allāh – to achieve relaxation of the mind and body. Allowing one to wake up refreshed and tranquil.

Point 5

Insomnia

Some people are afflicted with an illness known as “Insomnia”. This is where one has little sleep and has difficulty getting to sleep. In further points, we will break this down and discuss it from the angle of the specialist and from the Islamic discourse.

Point 6

Sleeping and Death Have Similarities and Differences

1 Sleep-onset insomnia

Some people lie in their bed and try hard to go to sleep, however, sleep takes a lot of time to overcome them.

2 Sleep maintenance insomnia

The person sleeps, then wakes up, then sleep, then wakes up and this continues throughout the night.

3 Early morning awakening

The person is able to get to sleep, however, they wake up extremely early and then are unable to return to sleep.

Point 7

Types of Insomnia in Relation to Duration

1 ***Restricted Insomnia***

This form of insomnia lasts for a few days and it is usually due to a specific reason; either endogenous or exogenous.

2 ***Acute Insomnia***

This form of insomnia may last for a few weeks, and the individual will not say that it is long, as it is short in relation to the third type.

3 ***Chronic Insomnia***

This form of insomnia may last months, and even for some people years.

Point 8

Causes of Insomnia

1 ***Overthinking***

Some people, when they lie on their bed, they choose to excessively think about various affairs which leads to insomnia.

2 ***Not Having A Set Bed-Time***

Some people at times sleep after 'Asr, sometimes after Maghrib, sometimes before Dhuhr, sometimes after Dhuhr etc. This disorganisational sleeping pattern prevents a person from being able to sleep, and prevents them from the joy of sleep.

3 ***Not Having A Set Bedroom***

Sometimes a person sleeps in a particular room, then a different room, then on a bed, then on the floor etc. This disorganisation makes it difficult from the person when they want to sleep.

4 ***Afraid of Being By Themselves***

There are some people who avoid their problems by distracting themselves with others. Then when it comes time to sleep, all of these problems haunts them alone.

5 ***Not Finding Tranquillity In Ones Bedroom***

There are some people who sleep in a place which is not befitting for sleep e.g. a noisy environment etc.

Point 9

Treatment of Insomnia

1

Supplication

The first and greatest means of cure is supplication. That one runs to their Lord in all affairs, and humbles themselves in front of Him. The Prophet ﷺ said:

1

"لِيَسْتَرْجِعَ أَحَدُكُمْ فِي كُلِّ شَيْءٍ، حَتَّى فِي شِئْءٍ نَعْلِهِ"

"One should return back to Allāh in all affairs, even regarding ones shoe laces"

Al-Mutālib al-‘Āliyah by al-Hāfiz al-Hajar

2

The Adhkār Before Sleeping

One should strive to make the prescribed Adhkār before sleeping. One should not sleep without making their Adhkār.

3

Purify Yourself Before Sleeping

One should strive to sleep whilst in a state of purity.

4

Avoid Purposeful Sleeplessness

Some people stay awake all night, although Allāh ﷻ said:

1

﴿وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا﴾

"He is the One Who has made the night for you as a cover, and 'made' sleep for resting, and the day for rising."

Surah Al-Furqān: 47

Allāh ﷻ states that he has made night for sleeping and the day for rising. The scholars have authored books on the benefits of sleeping at night. Therefore, sleeping a portion of the night is better than sleeping the whole day.

5

Visit A Reliable Doctor

If one is suffering from insomnia then they should visit a reliable doctor. As the Prophet ﷺ said:

1

"مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً"

"Allāh has not sent down any illness except that He also has sent down its cure."

Ṣaḥīḥ al-Bukhārī 5678

One should seek advice from the doctor and follow their advice.

These are the five sources of cure for insomnia.

Point 10

Types of Sleeping

1

Sleeping of Obedience

This is when one sleeps with the intention of doing righteous deeds.

2 *Sleeping of Disobedience*

This is when one sleeps with the intention of leaving an act of obedience.

3 *Sleeping of Permissibility*

This is when one sleeps with the intention of resting; with no intention to obey or disobey Allāh.

Point 11

The Types of People After the ‘Ishā Prayer

The time for sleeping is after ‘Ishā. Muhammad Ibn Nasr al-Marwazī mentions in his book: Qiyām al-Layl, with his chain of narration that Salmān al-Fārisī ؓ said:

1 "فَإِذَا صَلَّى النَّاسُ الْعِشَاءَ كَانُوا عَلَى ثَلَاثَةِ مَنَازِلَ، مِنْهُمْ مَنْ لَهُ وَلَا عَلَيْهِ. وَمِنْهُمْ مَنْ عَلَيْهِ وَلَا لَهُ، وَمِنْهُمْ مَنْ لَا عَلَيْهِ وَلَا لَهُ. فَقُلْتُ: مَنْ عَلَيْهِ وَلَا لَهُ؟ قَالَ: رَجُلٌ صَلَّى الْعِشَاءَ، فَاعْتَنَمَ غَفْلَةَ النَّاسِ وَظُلْمَةَ اللَّيْلِ، فَرَكِبَ رَأْسَهُ فِي الْمَعَاصِي، وَرَجُلٌ اغْتَنَمَ غَفْلَةَ النَّاسِ وَظُلْمَةَ اللَّيْلِ، فَرَكِبَ رَأْسَهُ وَقَامَ يُصَلِّي، فَذَاكَ لَهُ وَلَا عَلَيْهِ، وَرَجُلٌ نَامَ فَذَاكَ لَا عَلَيْهِ وَلَا لَهُ."

“After the people have prayed ‘Ishā they are of three levels. From them, one who it is for and not against, one who it is against and not for, and one who it is not against nor for. So I said: who is it against and not for? He said: A man who prays ‘Ishā, then uses [the time] when the people are heedless and the night is dark to raises his head to sin. Then there is a man who uses [the time] when people are heedless and the night is dark to raises his head to stand and pray; this is the one who it is for and not against. Then there is a man who sleeps; this is the one who it is not against not for.”

Mukhtasar Qiyām al-Layl by Muhammad Ibn Nasr al-Marwazī 1/25

Point 12

Sleep Is a Deficiency

Sleeping is a deficient characteristic in the human and the absence of sleep is a perfect characteristic in the creator.

Allāh ؓ said:

1 ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ۝

“Allah! There is no god ‘worthy of worship’ except Him, the Ever-Living, All-Sustaining. Neither drowsiness nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who could possibly intercede with Him without His permission? He ‘fully’ knows what is ahead of them and what is behind them, but no one can grasp any of His knowledge—except what He wills ‘to reveal’. His Kursī encompasses the heavens and the earth, and the preservation of both does not tire Him. For He is the Most High, the Greatest.”

Surah Al-Baqarah: 255

The Prophet ﷺ said:

- 2
- "إِنَّ اللَّهَ لَا يَنَامُ وَلَا يَنَبْغِي لَهُ أَنْ يَنَامَ"
- "Verily Allah does not sleep and it does not befit Him to sleep."
- Ṣaḥīḥ Muslim 179

Sleeping is a sign of deficiency for the following reasons:

- 1
- Sleeping is that which occurs when one rests after a period of tiredness.*
- 2
- Sleeping is similar to death.*
- 3
- When one is sleeping they are not able to stand up for their own affairs or the affairs of others.*

The scholars deduce from this that sometimes there may be a characteristic which is praiseworthy for the creation but not for the creator and vice versa.

For example: Allāh ﷻ has the characteristic of al-Kibr; which is praiseworthy for the creator but not for his creation. Similarly, sleeping is a praiseworthy characteristic for the creation but not for the creator.

There are also attributes which are neither praiseworthy for the creator not the creation such as oppression.

Point 13

Sleep Is a Minor Death

Allah ﷻ said:

- 1
- ﴿اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا﴾
- "It is Allah Who takes away the souls at the time of their death."
- Surah Az-Zumar: 42
- 2
- ﴿قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ﴾
- "Say: The angel of death, will take your souls."
- Surah As-Sajdah: 11
- 3
- ﴿تَوَفَّيْتُهُ رُسُلَنَا وَهُمْ لَا يُفَرِّطُونَ﴾
- "When death comes to any of you, Our angels take their soul, never neglecting this duty."
- Surah An-An'ām: 61

During ones sleep, the human experiences the same period as death which is the removal of the soul. One's soul is no longer in this world. The scholars mention that one of the secrets of sleeping is that it helps us relate to many things we will see after death, for example, the punishment of the grave.

In regards to the punishment of the grave, some people ask: How will I be punished in my grave? Can the soul be punished without the body?

Sleeping is a state that can be used as an example. When an individual has a nightmare, the body is not necessarily experiencing it, however one wakes up sweating, out of breath, and frightened. Why are these physical effects occurring to the body? This demonstrates the relationship between the internal and external.

Therefore, if the soul is punished, the body will also experience it. The scholars have stated that the punishment of the grave occurs to the body and the soul. Ibn al-Qayyim discusses this in great detail in his book: al-Rūh.

In conclusion, sleep is a matter which allows us to relate to that which will occur in the hereafter, as the soul leaves the body, and it is not a certainty that it will be returned back.

Point 14

The Prophet ﷺ Had the Completest Sleep

The sleep of the Prophet ﷺ is our benchmark.

Ibn al-Qayyim said:

- 1"وَكَانَ نَوْمُهُ أَعْدَلَ النَّوْمِ، وَهُوَ أَنْفَعُ مَا يَكُونُ مِنَ النَّوْمِ، وَالْأَطْبَاءُ يَقُولُونَ: هُوَ ثُلُثُ اللَّيْلِ وَالنَّهَارِ ثَمَانُ سَاعَاتٍ."
"His sleeping was the most balanced sleeping, and it is the most beneficial form of sleeping, and the doctors say: it is one-third of the night and day; eight hours."
Zād al-Mī'ād 1/153

Some of the people in the field of medicine say: the sleep of a young breastfeeding child is sixteen hours. After the age of seven, the sleep should be eight hours. However, this should be divided, into six hours during the night and two hours during the day.

Point 15

The Sunnah of Wudū When Sleeping

There are numerous benefits of sleeping in the state of purity:

Firstly, the Prophet ﷺ said:

- 1"إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ"
"Whenever you go to bed perform ablution like that for the prayer."
Ṣaḥīḥ al-Bukhārī 5678

From the benefits of Wudū:

- 1Reviving this Sunnah.
- 2The supplication of the angel.

The Prophet ﷺ said:

- 2"مَنْ بَاتَ طَاهِرًا بَاتَ فِي شِعَارِهِ مَلَكٌ فَلَمْ يَسْتَيْقِظْ إِلَّا، قَالَ الْمَلَكُ : اللَّهُمَّ اغْفِرْ لِعَبْدِكَ فُلَانٍ، فَإِنَّهُ بَاتَ طَاهِرًا"
"Whoever sleeps upon purity, an angel supplicates until they wake up, and the angel says: O' Allāh forgive you slave so-and-so, for they slept with purity."
Al-Zuhd by Ibn al-Mubārak

3

"اسْتَقِيمُوا وَلَنْ تُحْصُوا وَاعْلَمُوا أَنَّ خَيْرَ أَعْمَالِكُمُ الصَّلَاةُ وَلَا يُحَافِظُ عَلَى الْوُضُوءِ إِلَّا مُؤْمِنٌ"

“Adhere to righteousness even though you will not be able to do all [acts of virtue]. Know that the best of your deeds is the prayer and that no one maintains his ablution except a believer.”

Sunan Ibn Mājah 277

Point 16

Sleeping in a State of Major Impurity

If one wants to sleep and is in a state of major impurity then they should wash their private part and perform Wudū as was done by the Prophet ﷺ.

The Prophet ﷺ said:

1

"ثَلَاثَةٌ لَا تَقْرُبُهُمُ الْمَلَائِكَةُ حَيْفَةُ الْكَافِرِ وَالْمُتَضَمِّحُ بِالْخُلُوقِ وَالْجُنُبُ إِلَّا أَنْ يَتَوَضَّأَ"

“The angels do not come near three: the dead body of the unbeliever, one who smears himself with khalūq, and the one who is in a state of major impurity until he performs ablution.”

Sunan Abī Dāwūd 4180

Therefore, for the angels to come near someone they should do as the Prophet ﷺ did; wash their private parts and perform Wudū. When one wakes up the following morning, then they only have to perform the Ghusl.

Point 17

Brush the Bed Before Sleeping

From the Sunnah is for one to brush and wipe the bed before sleeping. Abū Hurayrah رضى الله عنه narrated that the Prophet ﷺ said:

1

"إِذَا جَاءَ أَحَدُكُمْ فِرَاشَهُ فَلْيَنْفُضْهُ بِصَنِفَةِ نَوْبِهِ"

“When anyone of you goes to bed, he should dust it off with the edge of his garment”

Ṣaḥīḥ al-Bukhārī 7393

This is a manner to ensure that there is not anything harmful in the bed prior to lying in it.

Point 18

Sleep on the Right

From the Sunnah is to sleep on ones right side, as has been narrated in the Hadīth of al-Barā’, wherein the Prophet ﷺ said:

1

"إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الْأَيْمَنِ"

“When you want to go to bed, perform ablution as you do for prayer, then lie down on your right side.”

Ṣaḥīḥ al-Bukhārī 5678

Some doctors have said: It is gentler for the one sleeping, better for their health, relaxing for their heart, and better for the food in their digestive system.

Our Messenger ﷺ has already informed us of this action, and we are to take it, regardless if anyone else affirms it or not.

Point 19

Place the Right Hand on the Right Cheek

This has come in a hadīth. This is a comfortable manner of sleeping for the human and it is gentle for the head.

It comes in the hadīth:

1

"كَانَ إِذَا أَرَادَ أَنْ يَرْقُدَ وَضَعَ يَدَهُ الْيُمْنَى تَحْتَ خَدِّهِ ثُمَّ يَقُولُ: اللَّهُمَّ قِنِي عَذَابَكَ
يَوْمَ تَبْعَثُ عِبَادَكَ"

“When the Messenger of Allah (ﷺ) wanted to go to sleep, he put his right hand under his cheek and would then say three times: O Allah, guard me from Your punishment on the day when You Raise up Your servants.”

Sunan Abī Dāwūd 5045, al-Adab al-Mufrad

Point 20

Sleeping in the Direction of the Qiblah

The Prophet ﷺ said:

1

"إِنْ لِكُلِّ شَيْءٍ سِيدًا وَإِنْ سِيدَ الْمَجَالِسِ قِبَالَةُ الْقِبْلَةِ"

“Everything has an honourable way, and the best way of sitting is to face the Qiblah”

Al-Mu’jam al-Awsat by al-Tabarānī 2444

2

"أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ مَا الْكِبَائِرُ؟ فَقَالَ: هِيَ سَبْعٌ فَذَكَرَ مِنْهَا وَاسْتَحْلَالَ
الْبَيْتَ الْحَرَامَ قَبْلَتَكُمْ أَحْيَاءً وَأَمْوَاتًا."

“A man said: O’ Messenger of Allāh, what is that which is major? He said: They are seven and mentioned from them and to make permissible for yourself [that which Allāh has prohibited] in the house of Allāh, which is your Qiblah; whether alive or dead.”

Sunan Abī Dāwūd 2875

The Scholars extracted from this that one should face the dead towards the Qiblah, and as sleeping is the brother of death, this also applies to the one sleeping. Therefore, one should try to face the Qiblah when sleeping.

Point 21

The Adhkār When Sleeping

The prescribed remembrance for sleep, in terms of its timing, can be categorised into three:

1

Before sleeping

2

When one is awakened in the middle of their sleep

3 After sleeping

These Adhkār are Āyāt or Ahādīth.

From the Adhkār are:

1 Ayat al-Kursī

2 Sūrah Ikhlās, Falaq and Nās. It has been narrated that the Prophet ﷺ would:

1 "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا {قُلْ هُوَ اللَّهُ أَحَدٌ} {قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ} {قُلْ أَعُوذُ بِرَبِّ النَّاسِ} ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ"

“Whenever the Prophet (ﷺ) went to bed every night, he used to cup his hands together and blow over it after reciting Surat Al-Ikhlās, Surat Al-Falaq and Surat An-Nas, and then rub his hands over whatever parts of his body he was able to rub, starting with his head, face and front of his body. He used to do that three times.”

Ṣaḥīḥ al-Bukhārī 5017

When the Prophet ﷺ was unable to do this, his wife ‘Ā’ishah would do it for him. Some of the Salaf would read it upon each other if they thought the person fell asleep without performing it.

3 It has been narrated by al-Tabarānī, that the Prophet (ﷺ) would sometimes recite Sūrah al-Kāfirūn. This wasa to free himself from al-Shirk and al-Nifāq.

4 Sūrah Sajdah and Mulk. Jābir said:

2 "كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنَامُ حَتَّى يَقْرَأَ بِتَنْزِيلِ السَّجْدَةِ وَبِتَبَارَكَ"
“The Prophet (ﷺ) would not sleep until he recited Tanzil as-Sajdah and Tabarak.”

Jāmi’ al-Tirmidhī 3404

5 Sūrah Banī Isrā’īl (meaning Isrā) and al-Zumar. It has been narrated that ‘Ā’ishah said:

3 "كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنَامُ حَتَّى يَقْرَأَ الزُّمَرَ وَبَنِي إِسْرَائِيلَ"
“The Prophet (ﷺ) would not sleep until he recited Az-Zumar and Banu Isra’il.”

Jāmi’ al-Tirmidhī 3405

The Prophet (ﷺ) did not do this every night, however, he would perform it at times.

Point 22

Clarification Regarding Some of That Which Has Been Mentioned in the Books of Adhkār

Some of those who have authored in this area of Adhkār have mentioned that reciting the last two verses of Sūrah al-Baqarah is from the prescribed Adhkār of sleeping.

Allāh ﷻ said:

1

﴿آمَنَ الرَّسُولُ... - لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا...﴾

“The Messenger ‘firmly’ believes... Allah does not require of any soul more than...”

Surah Al-Baqarah: 285-286

However, this is part of the Adhkār of the evening and not that of sleeping.

The Prophet (ﷺ) said:

2

"أَنَّ مَنْ قَرَأَ بِالْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَّتَاهُ"

“If somebody recites the last two Verses of Surah al-Baqarah at night, it will be sufficient for him.”

Ṣaḥīḥ al-Bukhārī 5051

The wording of this narration seems to indicate that it is read in with the Adhkār of the evening.

The Prophet (ﷺ) said:

3

"إِذَا أَقْبَلَ اللَّيْلُ مِنْ هَا هُنَا، وَأَذْبَرَ النَّهَارُ مِنْ هَا هُنَا، وَغَرَبَتِ الشَّمْسُ، فَقَدْ أَفْطَرَ الصَّائِمُ"

“When night falls from this side and the day vanishes from this side and the sun sets, then the fasting person should break his fast.”

Ṣaḥīḥ al-Bukhārī 1954

This demonstrates that the difference between the day and night is the setting of the sun.

Point 23

Are the Adhkār When Sleeping Specific to the Night or General?

There are two views of the scholars in this issue, however, there is a third view which reconciles between them.

The **first** group of scholar’s state that it is specific to when sleeping at night.

The **second** group of scholars state that it is general to whenever one is sleeping.

The **third** group – which seems to be the strongest – is that some of the Adhkār when sleeping are specific to the night and others can be used generally whenever sleeping.

For example, those which are general are: Ayat al-Kursī, Sūrah Ikhlās, Falaq and Nās. However, some have a specific wording which can only be used at night such as:

"وَالِيهِ النُّشُورُ"

If one is reciting this when sleeping during the day, this phrase should be omitted.

Point 24

Frightened Awakening From Sleep

Some people are awakened in an alarmed manner due to a nightmare they had seen; due to a reason or without a reason. Sometimes one can awaken screaming and others crying. The Prophetic cure for this has been narrated by Ibn ‘Amr that the Prophet (ﷺ) said:

1

"إِذَا فَزِعَ أَحَدُكُمْ فِي النَّوْمِ فَلْيَقُلْ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمْزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ . فَإِنَّهَا لَنْ تَضُرَّهُ"

“When one of you becomes frightened during sleep, then let him say: I seek refuge in Allah’s Perfect Words from His anger, His punishment, and the evil of His creatures, from the whisperings of the Shayatin, and that they should come. For verily, they shall not harm him”

Jāmi’ al-Tirmidhī 3528

Point 25

Does Sleeping Break One’s Wudū’

There is a difference of opinion in this issue. That which seems strongest is to categorise sleep into two:

1

Deep sleep; wherein one does not know what is occurring around them. In this case, it breaks the individuals Wudū’.

2

Light sleep; wherein one is aware of what is occurring around them. In this case, it does not break the individuals Wudū’.

Point 26

The Prohibited Sleeping Position

It has been narrated by Tighfah al-Ghifārī that he said:

1

"أَصَابَنِي رَسُولُ اللَّهِ - صلى الله عليه وسلم - نَائِمًا فِي الْمَسْجِدِ عَلَى بَطْنِي فَرَغَضَنِي بِرِجْلِهِ وَقَالَ: مَا لَكَ وَلِهَذَا النَّوْمِ هَذِهِ نَوْمَةٌ يَكْرَهُهَا اللَّهُ أَوْ يُبْغِضُهَا اللَّهُ"

“The Messenger of Allāh (ﷺ) found me sleeping in the masjid on my stomach. He nudged me with his foot and said: Why are you sleeping like this? This is a kind of sleep that Allah dislikes or that Allah hates.”

Sunan Ibn Mājah 3723

Also, it was narrated that Abū Dharr رضي الله عنه said:

2 "مَرَّ بِيَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَأَنَا مُضْطَجِعٌ عَلَى بَطْنِي فَكَغَضَنِي بِرِجْلِهِ وَقَالَ: يَا جُنَيْدِ بْنِ حُمَيْرٍ هَذِهِ ضِجَعَةُ أَهْلِ النَّارِ"

“The Prophet (ﷺ) passed by me and I was lying on my stomach. He nudged me with his foot and said: O Junaydib! This is how the people of Hell lie.”

Sunan Ibn Mājah 3724

Those who explained the narration mention three reasons why it is impermissible to sleep on one’s stomach:

- 1 *The face is the most honourable part of the human, and it is that which is used to recognise an individual. Placing this on the ground is a form of humility to other than Allāh.*
- 2 *It is an imitation of those who are homosexual.*
- 3 *It is the way in which the people of Hell lie.*



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